ROSS ROADS

me 25 November, 1949 Number 2

The Journal of The Rural Workers' Fellowship

—†—

IN THIS ISSUE:

Homesteading As A Method of Community Building

Canadian Training For The Rural Ministry

An Appraisal of Rural Theology from Mono Mills

Christmas Preparation For The Town-Country Church

CROSS ROADS

Volume 25 November, 1949 Number 2

The Journal of the Rural Workers' Fellowship of the Episcopal Church. Formerly published as the Rural Messenger.

THE OBJECTIVES OF THE R.W.F.

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas.

2. To increase fellowship among rural workers and those interested in rural community life; and

3. To aid the National Council in its program and its service to rural workers.

Editor: The Rev. William Spofford Jr. Editorial Board: The Chairman of the Joint Commission on Rural Work (The Rt. Rev. Wm. F. Lewis); Dr. William V. Dennis; Miss Elizabeth Rhea; The Rev. Maxwell Brown.

CROSSROADS is published quarterly by the Rural Workers' Fellowship of the Episcopal Church, Inc., at 109 Walnut Street, Allegan, Michigan. (Subscription $2.00 per year, which includes membership in the Fellowship). Manuscripts, communications for the editors, books and pamphlets for review, and business correspondence should be addressed to the Rev. Maxwell Brown, Allegan, Michigan.

Entered as second class matter at the Post Office at Allegan, Michigan under the Act of March 3, 1879.

EDITORIAL

NOTES FROM GENERAL CONVENTION: While you will receive in a News Letter some informal comment and observations concerning the Church in town and country and its relation to General Convention, we do wish to take opportunity in our editorial to refer to certain important points. The first is that we feel happy that our Church is very much aware of the value of a competent national town and country program. The Committee on Program and Budget increased the allotment of the Town and Country Division to $101,000.00. This is more than $30,000 a year additional over the budget of the last triennium. It goes without saying that this allocation reflects the Church's confidence in the good work that is now being done, and is also its response to the individual devotion of town and country workers everywhere.

Another excellent and greatly needed increase in the budget was that given for salaries in the mission field. No one knows better than the men and women associated with church workers in town and country areas how difficult the past years have been from an economic standpoint. That the Church's work has not suffered is only because devoted men and women have stuck doggedly to their work, for they knew if they left no one would take their place. Many of our present-day workers are our modern saints for they truly have caused miracles to come forth while they suffered physically for the Lord and His Church.

While much credit goes to individual members of the R.W.F., and to others, for their groundwork and educational campaign carried on to acquaint the Church generally of the plight of many missionaries, we wish to give a sincere note of appreciation here to Dr. George Wieland, who officially pleaded our cause at General Convention.

Dr. Wieland made his address to the joint session immediately following the address of Dr. Heuse. The latter had done a splendid job of selling to the session the need for an increased budget allowance for Christian Education. His cause was indeed worthy, and the entire convention was in favor of the plan, and wanted to see him get the budget increase. To be a speaker to follow such a popular appeal as had been made by Dr. Heuse was a difficult task for any man, and a man of lesser ability certainly would not have been able to present his cause with any punch at all. However the masterful way in which

r. Wieland presented his appeal was spoken of frequently in the halls f the civic auditorium for many days afterwards. He not only sold he convention on town and country work, but on all aspects of his epartment. And by his well chosen words and thoughts he gave the ntire meeting a spiritual boost that aided every speaker that followed im.

We want to thank also the various members of the Program and Budget Committee who believe in the Church's work in Town and Country, and who felt the budget allotment was essential to carry on he work in this field.

—†—

SOMETIMES THE QUESTION ARISES as to the relationship between such organizations at the R.W.F. and the national executive branch of the Church's town and country work. Almost every denomination has such a voluntary association of men and women interested n town and country work. In all cases the relationship is similiar: he voluntary organization works wholeheartedly in cooperation with he support of the national program of the Church, but functions independently of it, except that the national rural officer serves in some dvisory capacity. There is one other aspect of the R.W.F. in that it lso works wholeheartedly for any advance in town and country work, nd cooperates with any diocesan, or provincial organization providng leadership in this field. At times the R.W.F. membership provides he spark that fires the desire for a diocesan or provincial department f town and country work. This occured in the fifth province. In all ases an R.W.F. member, who is constantly inspired by his fellowship vith others in the country interested in the same cause, can and usually loes give his entire support to any department of the Church that has he executive authority to further the Church's work in this field. It s for this reason we rejoice that the national department has been given an increased budget allotment. It is for this reason we rejoice vhen any section of the Church grows in strength in town and country vork. The work is united even though the stimuli come from various ources. We feel that the R.W.F. has a very definite role to play in the ducational and promotional aspect of the work, giving stimulus in all laces through individual members or mass effort wherever town and ountry work needs encouraging.

THE TYPES OF TOWN AND COUNTRY WORK in this country are varied. In this issue we present an article giving expression to a growing pattern of the Church's activities in rural life, that of Homesteading. The Rev. John Philbrick and his wife Helen did a most commendable piece of homesteading to help build up the Church's work at Duxbury, Mass. They are now engaged in a new adventure of homesteading near Roanridge, Missouri. Helen Philbrick writes an illuminating article on Homesteading as a Method of Community Building, which we are proud to present in this issue of CROSSROADS.

—†—

ACROSS THE BORDER we have a very active branch of the R.W.F. Our Canadian brethern in the Diocese of Toronto not only have been engaged in stimulating their diocese in the value of training men for town and country work, but have been doing something very concrete about it. The Canadian branch of the R.W.F. is one of our largest branch groups, and are hoping to build up the organization to extend into all dioceses. In this issue we are happy to have two articles related to their successful training school held last summer at Mono Mills, and which is to be continued this coming summer. The Rev. A. A. Read is the new secretary of the Church in Rural Areas Committee of the Diocese of Toronto, succeeding the Rev. H. L. Puxley who did a commendable job last year. The Rev. Mr. Read writes about the training school at Mono Mills. The second article is written by the dean of the school, the Rev. A. B. Cathcart, who expresses something of the philosophy under which the training program is conducted. This type school might well be copied by some of our dioceses as applied to clergy now in the field as well as to seminarians.

—†—

THE CANADIAN BRANCH publishes an interesting mimeographed magazine called "THE CHURCH, FARM AND TOWN". It would prove interesting reading to many of you. The price is fifty cents a year, payable to the editor, the Rev. John Peacock, Cowansville Quebec.

—†—

OUR PAST PRESIDENT also gives us in this issue a timely article, "CHRISTMAS PREPARATION FOR THE TOWN-COUNTRY CHURCH", which should prove both interesting and helpful as we approach the Christmas season.

HOMESTEADING AS A METHOD OF COMMUNITY BUILDING

By Helen Philbrick

In 1949 the word Homestead has a new meaning! In the early days of the settlement of the west, a homestead referred to a large tract of land acquired and "proved out" by the settler and his family. But in the 1947 edition of the Merriam Webster Pocket Dictionary the word Homestead is defined as "a home and the ground around it." Ed Robinson of Noroton, Connecticut has further publicized the idea of the homestead by his slogan, "A little land with a lot of living."

By the very nature of this definition, the homestead may be located either in a rural area or in the suburb of a large city.

From 1880 to 1941 the percentage of people living in the country—on large farms—steadily decreased from 70 percent to 45.7 percent. With the end of World War II and the invention of the atomic bomb, however, the trend has started back again from the cities into the country, or into the country areas around the cities. Greater facility of transportation has made it possible for the breadwinner of a family to live as far as twenty or thirty miles away from his job in the city and still commute comfortably. Decentralism is now a well defined movement. More and more people have actually moved from the city either to a small unit within commuting distance of the city, or else they have moved into small towns and have established homesteads (Nineteen Forty Nine Style) there.

In considering Homesteading as a method of community building, we must see and recognize that decentralism is already well under way. For the past six years this movement "to a little place in the country" has been happening. Census statistics of 1950 will no doubt show the trend in figures which most of us have already been noticing in actual living conditions in various parts of the country.

As leaders of the Christian social movement among rural people (and among suburban people with rural yearnings) we will do well to recognize some important facts: the families who are now intentionally working at homesteading are quite generally people of intelligence, with either some financial means or the resourcefulness to make up for deficiencies by their own ability i. e. by doing their own building, or making their own clothing. Such families may well have idealism about the development and functioning of the family. Anyone who has been to State or County Fairs has observed the solidity of the fam-

ilies who exhibit in the stock shows and the 4-H clubs. Such families have a wholesome quality which makes them desirable people to have in our churches and in our communities. These families also tend to have vision and resourcefulness to apply to problems and to the progress of their towns.

Because of the relative permanence of such families—(and one who builds and sows a homestead and plants fruit trees must inevitably have a feeling of permanence) these people take an interest in local conditions, the land around them, the school conditions, political situations. Such families can be depended upon to establish relationships of permanent cooperation with their neighbors. They are the type of wholesome American family which makes up the cornerstone of our democracy.

Many religious bodies recognize and accept the challenge of the contemporary trend toward homesteading. They salute as a homestead any home unit, either rural or suburban, which supplies a part of its own food and other needs. The Rev. Patrick T. Quinlan has made a study of homes in which he states that the Homestead welcomes more children per family than is possible in strictly urban surroundings. Some leaders claim that from an economic point of view urban children are liabilities, rural children assets. When large families of children belong to the schools, the Scouts, the 4-H clubs, the church school, their parents are also brought to the point of taking some responsibility for the good of their community. The more children there are, the more the community itself will grow. Even in the small homestead, a large family is able to raise much of its own food, thus cutting one of the largest expenses of the budget by combined efforts of the family itself.

Anyone who has worked with such a family, realizes very quickly the independence and resourcefulness and "down-to-earthness" of people who can and do raise what they need directly from the good earth itself, by their own honest toil.

People of common interest will flock together to share in their favorite activities. If in a given congregation there are two or three members who keep bees for instance, the church might sponsor a Bee Club. When people recognize that the church is not too aloof to minister to their everyday needs and hobbies, they may renew their old relationship toward mother church. It takes study, imagination, wis-

om, patience, and tact, but it is possible for the church to encourage very aspect of homesteading: gardens, poultry, bee keeping, milk oats, and of course, all the household arts which combine high standard of living with low cost of materials.

Father Palmer in "The Gospel in the Rural Community" speaks of he rural parson as a Jack of all trades. Anyone who lives in a homestead tends also to have some experience in many and varied activities. The husband may work at various aspects of agriculture. The wife may excel in cooking, in sewing, in canning, or in weaving. Each of hese interests represents an area in which a person may be using his r her talents in the highest creativity. The products of peoples' handiwork are satisfactions to the souls of the performers. They may lso be a source of income, either for the individual or for the church.

The Lord's Acre plan is based on the ability of people to create from he soil, or from the fruit of their labors, materials which are of financial value and which may be dedicated to the Lord's work. Over and over again the story is repeated of labor devoted to raising crops or making articles to help support the church. Such conscious devotion of effort makes for a quality of group work which cannot fail to have n impact on the community. No homestead is too small to have some ctivity which can be devoted to a Lord's Acre Project—even the Sunday eggs from a half dozen laying hens.

From actual experience we have seen how a common interest, in his case, the owning and restoration of old houses, was the starting oint which brought 20 or 30 young married couples together. At first hey gathered under the auspices of the church, to meet each other, ince they were all relatively recent home-owners in the community. Their mutual interest was so strong and their desire to talk over common problems and experiences and methods was so compelling that he local church suddenly discovered that it had a new and vigorous rganization in its midst. This group had unusual work potential because of the youth and vigor and enthusiasm of the members. In this ase, the church did not originate, it simply encouraged and directed what it found already in existence among the neighbors whom the rector recognized as homesteaders.

It might be stated as a rule that this pattern exists in many occaions: that the families originate their own interests, and the wise hurch leader will find a way to incorporate these same compelling

interests into the life of the church or the community. Sometimes the clergyman, by having an interest of his own, may create a corresponding interest in the lives of his parishoners. One minister sold one of his spring lambs to a man who subsequently became the leader of a 4-H club in sheep raising which taught many boys and girls of the surrounding towns how to raise and care for sheep. Some of these children may grow up and make a living from sheep raising, all because of the minister's two sheep in his backyard flock.

Deep down the philosophy of homesteading may include many other values. It has been our privilege to know families who have moved onto the land because they believe that by doing so they may help to balance the over industrialization and mechanization of our age. They may have a concern over the decreasing birthrate in our cities and they may consciously be trying to counteract it. The minister can never tell from looking at the outside of a homestead what motivations are helping to create it. But it is almost a foregone conclusion that when he gets acquainted with the family therein, he will find so many topics for conversation that he will have no trouble in getting to know the family, and in drawing the family through their interests into the active life of the church and the community.

—†—

CANADIAN TRAINING FOR THE RURAL MINISTRY

By The Rev. A. A. Read

In Canada, a student rural training school became a reality this past summer. The theological colleges are, at present, giving no practical training courses. Student summer work has been unsatisfactory insofar as the training of the student is concerned. It is more like "playing at being a minister." Theological students, coming increasingly from urban backgrounds, do not know rural life and too many of them become discouraged after their first experience of rural patterns of life.

Based on these considerations, the Toronto committee on the Church in Rural Areas conducted a successful ten day training course at Mono Mills. Seven students and three rural clergy enrolled, living in rural homes, helping with farm chores and eating together in the common Church hall. Two courses were given: religious education, taught by Miss Frances Gray of the Womens' Training College; and rural social-

gy, with the Rev. John Peacock of Quebec as the instructor. The irst course was oriented to the needs of the local church, with special onsideration being given to the physical and personnel limitations of ne standard rural parish. The second course was aimed at giving a Christian view of the rural church within a contemporary social etting.

The rural clergyman finds it a great help if he is equipped to handle ecreation, and so with the help of the young people of the parish, the tudents had a chance to organize and run community programs, in-luding the handling of square dances. One of the leaders of the Farm Forum Broadcasts was present and discussed the part the Church has layed and can play in that program. The National Film Board rep-esentative presented the whole area of visual aids in the rural church ield. The local agricultural representative took the school on a field rip to show the effects of erosion and methods of scientific conserva-ion.

As in the United States, one of the great problems facing the Canad-an rural clergy is the practical one of transportation costs. At pres-nt, these are customarily borne by the clergy themselves. At the chool, therefore, the whole issue was reviewed and methods for tretching the rural clergyman's budget were suggested.

In addition to the six hours of lectures every day, the students were equired to do a certain amount of 'homework', such as reading, criti-al writing and practical work on religious education projects. Ser-ices, which were held three times each day, were conducted by both tudents and staff, while on Sunday, the students took charge of the ix rural churches in the parish.

At this time, it is too soon to evaluate the long-term contribution hat this project has made in the lives of the students. But it is felt hat the rural training course was a success in every detail, and it is our firm belief that such courses will make a tremendous contribution o the forwarding of the work of the Church in the rural areas.

—☩—

RURAL SOCIOLOGY

RURAL LIFE IN THE UNITED STATES, Carl C. Taylor, et. al. Alfred A. Knopf, New York, 1949. A rather comprehensive study by eight authors on the diversified nd fast-changing rural scene in our country today A good reference and study book or the town-country worker.

AN APPRAISAL OF RURAL THEOLOGY FROM MONO MILLS

By The Rev. A. B. Cathcart

For some years the "Church in the Rural Areas Committee" has been emphasizing the need of special training for men going into the rural ministry. Their vision found concrete expression in the Mono Mills School, and the results of the ten day training period makes the committee believe their theory is right.

The majortiy of students studying for Holy Orders receive academic training with an almost 100% urban flavor, and when they find themselves suddenly launched upon the ministry in a rural parish they begin with definite disadvantages through no fault of their own.

For example, there is as much difference between rural and urban attitudes towards life as between day and night. The farmer tends to think in terms of plants and animals, of birth and growth and death. The city dweller, on the other hand, tends to think in terms of wheels and levers and machines, or of buying and selling. Whereas agriculture is founded on life processes, particularily as influenced by soil and weather and the laws of inheritance, urban occupations are founded upon manufacturing and commerce and activities that are mostly carried on indoors. The city child associates milk with a bottle, not with a cow. An apple comes from a box, not from a tree. These impressions influence attitudes to life. The farmer's philosophy is primarily organic, the city man's usually mechanistic. The farmer lives in a natural world, the city man in an artificial world.

There are many of us who believe that those values most worthwhile in the preservation of a full life are found in the life of the countryside. This was not propounded to the students from the outside looking in. Lectures were given by those intimately connected with rural life. The student living in the rural setting is better able to evaluate this philosophy, and if called to the rural minsry will enter it wholeheartedly because he has tested it in his own experience. Thus the value of holding such a school as the Mono Mills School in a definitely rural setting. We worshipped in a beautifully appointed rural church. The students boarded with farm families, they took services in rural churches, they talked with, played with, and worked with rural people.

Many of us believe that greater progress is being made towards a full life in the political, social and economic fields in the rural than the urban setting. Co-operatives, credit unions, farm radio forums,

community programs, directed recreation and all testify to this. Students met leaders in these fields and discussed their programs. They learned how cooperation with leaders in the secular field could advance their own cause in the moral and spiritual realm. What these men have learned in ten days has taken many of us years to grasp along the hard road of experience.

The enthusiasm and ready response of the students to this venture encourages us to greater effort. We trust that by the grace of God new vision and inspiration for the work of the rural church will be attendant upon these efforts.

—†—

RURAL FELLOWSHIP AWARD PRESENTED AT GENERAL CONVENTION

By special vote of the Board of Directors the Rural Fellowship Award, normally presented annually to two or three persons outstanding for their contribution in town and country work (see CROSS-ROADS for August, 1949) was awarded to Dr. George Wieland at General Convention. The occasion for the award was the Corporate Communion Service of the R.W.F. on Friday, Sept. 30th in Grace Chapel at Grace Cathedral. Dr Wieland will be given an engraved parchment certifying the award. The citation accompanying the award is as follows:

THE REV. DR. GEORGE A. WIELAND, S.T.D.,DD

As Executive Secretary of Domestic Missions. and Director of the Home Department he has provided the power, push and authority for establishing a budget in an amount to give reality to a national program for rural work In the establishment of a Division of Town and Country he has given stability to the rural work of our Church. A strong leader for the upbuilding of town and country work by constantly supporting by act as well as word every sound move for rural Church advance. At this General Convention meeting of the Rural Workers' Fellowship it is a fitting time to express the appreciation of the rural clergy of the Church and to show our esteem and affection by presenting to this worthy recipient the Rural Fellowship Award.

—†—

PRAY, BRETHREN

Let us remember that the bond of spiritual fellowship should be strong among our members. Use the Prayer Cycle recently sent to you by our second vice-president, and remember in your prayers the members of the R.W.F., and the various prayer objectives listed in the cycle.

CHRISTMAS PREPARATIONS FOR THE TOWN-COUNTRY CHURCH

By The Rev. E. Dargan Butt

One of the difficult things to be faced in the small town, as well as in the city, is how to hold back the interest of our people until the proper psychological and ecclesiastical time. We are faced with the growing tendency to secularize and commercialize the Feast of Christmas, with the result that suggestions of coming events cast their shadows as far ahead as the middle of November. By that time many towns are putting up Christmas greens. "Silent Night, Holy Night," begins to be heard over the radio by Thanksgiving. In some cases Santa Claus appears in stores and on the streets by the first of December. The succession of institutional Christmas trees are held for the children beginning about the middle of December, making the one at the Feast, an anti-climax. The net result of these things is that to a great extent the spirit and teaching of Christmas are lost in the shuffle, or watered down by these constant anticipations and repetitions of the theme.

This difficulty can be overcome somewhat by a strong emphasis upon Thanksgiving and the Season of Advent. When Thanksgiving is emphasized as a harvest festival the tendency is to look back upon the past year and the growing and harvesting of crops, rather than forward to a new emphasis in the future. During the Advent Season while we talk about the approach of the time of the Nativity, the emphasis is centered in a solemn preparation for this Feast rather than a preview of its festivities. This gives our people a healthy sense of anticipation, and prepares them to understand and welcome the Feast when it arrives. It may be difficult, when most people are "getting the Christmas spirit," to get our people to reflect upon the solemn facts of the coming of Christ the King: of His possible rejection because of sin; of the answer which must be given Him for such rejections when He comes again. But if Christmas is to mean anything more than a worldly sentiment, such preparation is necessary.

As the time draws nearer to December 25th, it is wise to decide on which of the many Christmas customs are to be used as part of the family Church celebrations. "Are we going to have a Christmas Tree for the church, and, if so, when and where?" In order to eliminate the more materialistic view, until after the Feast Day, the best time

r the tree is immediately after Christmas. If there is a pageant, the ee should probably come immediately after the pageant, which may just before Christmas. In many small churches the tree must be set in the church and the pageant and tree program held there. This n be done with propriety. The tree should be left in the church ntil the Feast of the Epiphany, the traditional date of the arrival of e Wise Men, and the date kept in some countries for Christmas itself. class of boys may be chosen to cut and set up the tree, and a class of irls to decorate it. A trip to the woods to select and cut the tree, and et it up in the church and decorate it, are sources of great joy to young eople. The priest should go to the woods with them. In any case here should be an adult along when the tree is cut down and decor- ted. In some places there is a custom of taking up the tree with the oil bagged around the roots, and, after Christmas, planting it in the hurch yard. I visited a church recently which has three evergreens rowing in the yard, each a bit larger than the one next to it, Christmas rees of the three preceeding years. With electricity available in so nany places in the country, the city custom of lighting a living tree in he yard might be practiced to advantage, both by the rural church nd in the homes of the people.

Shall there be a pageant? A well-chosen and practiced pageant at hristmas is certainly worth the trouble. If there is to be one, the ature of the pageant and the personnel for it, are matters of great mportance. In Nativity scenes the parts of Mary and Joseph should e awards of honor, not given necessarily to the most handsome boy r the prettiest girl, but to those whose lives give evidence of their orthiness.

The old English practice of caroling is a dear one, and can be suc- essfully done in the small town or open country. If in the open coun- ry, caroling should begin early in the evening, with notice given so eople will be listening to the carols. Caroling, however, has little ffect except on Christmas Eve.

The Christmas service is a joyful occasion. The church can be dec- rated with greens and flowers. Our people like the "Midnight Ser- ice," and generally more outsiders attend this service than any other f the year. A service at this hour can be held in most towns, but is ot usually successful in the open country, due to transportation diffi- ulties. In some open country churches it is difficult to have a formal

service Christmas morning, although a Celebration of the Holy Communion should be held for those who can attend. In some cases the Christmas service must be held the Sunday after Christmas, when many more people will be present than on Christmas Day.

The Christmas sermon offers a great opportunity, as well as responsibility. Country folk like preaching, and much of the inspiration of the Feast comes to them through the sermon. A Christmas sermon, appropriate both for the season and for the events of world and community life is a particularly excellent evangelical opportunity, and is generally anticipated by all worshippers present.

The New Hymnal (1940) affords splendid music for Christmas to which our small congregations should be introduced. Always, however, we should "cushion" new church music by a preponderance of music that is familiar.

The matter of Christmas cards presents a question to the town-country minister. While his congregation is not usually very large, he has such intimate contacts with the whole community that he can, and appropriately should, send cards to many people outside his fold, giving them greetings and inviting them to the Christmas service. Cards and postage, however, are costly for the man with a small stipend, or for the church with a small income. A helpful procedure is to use United States penny postals, mimeographing them for this purpose. In this way the cost is limited to one cent, plus the cost of mimeographing, and there can be a personal message and signature. It is not difficult to trace on the stencil a star, or manger scene, or the Wise Men, or some other appropriate symbol.

The proper observance and use of Christmas, and of all great days in the Church Year, gives the small congregation a splendid opportunity to understand better the richness of the Church's teachings. The people will delight in their larger participation, and even in isolated places the total impact upon the neighborhood and community will be one of great value for the Church and for Christianity as a whole.

—†—

THE FAMILY AND ADOLESCENTS

ELMSTOWN'S YOUTH, by A. B. Hollingshead. John Wiley & Sons, New York, 1949 presents the family community relationships in which the character of boys and girls develop. A true study of a mid-western town that all own-country workers should read, and ponder upon.

EWS ITEM: While going to press, CROSSROADS learns the happy ·ws of the marriage on Thanksgiving morning of Miss Elizabeth Rhea the Rev. Clifford Samuelson in the chapel of the Cathedral at Eau aire by Bishop Horstick. Our congratulations and best wishes to ese two leaders in rural work. Mrs. Samuelson will continue in her ost at "281" in the Division of Town and Country, and "Cliff" will ntinue as head of the division, where he has been giving us such lendid leadership.

—✝—

A National Congress on Home Missions, the first such since 1930, will be held Columbus, Ohio, January 24-27. In the call to the Congress, which will be held at e Deshler-Wallick Hotel, the purpose is defined as "an occasion for corporate analy-s, interpretation and planning. Its central purpose is to develop a comprehensive rategy of home missions, to give impetus to a great forward movement for the iler Christianization of America as an essential part of the world Christian mission the Church, and to secure for the home mission enterprise the fullest possible easure of understanding and support throughout the Church."

—✝—

The prayer for the nation-wide dedication service for CROP (Christian Rural verseas Program) on Thanksgiving Sunday, marking the completion of the goal of 500 railroad carloads of farm commodoties for the foreign needy, was:

"Our Father, We come to Thee today in humble thankfulness for the rich harvest, life-giving products from the fruitful earth. For the earth is the Lord's and the llness thereof. We thank Thee for our daily bread from the fullness of the earth. nd, on this Sabbath, we thank Thee for the opportunity to turn our eyes and our arts across our bountiful fields, across our meadows, our gardens and our homes our neighbors over all the earth. For Thou has made of one blood all nations of en for to dwell on all the face of the earth. We know that many of our neighbors ver the earth are in want; for their daily bread, for clothing, for shelter, and yes, r Christian love. We pray that our efforts to share life's material goods with them, rough Christian giving in Thy name, will follow the gleam to fulfillment of Thy ingdom. Give us the strength to be merciful to them, as our Father is merciful. ive us the faith of our fathers, the faith to hold high the cross of Christian brother-ood through our help to our brothers across the vast plains, the towering mountains nd the deep seas. Thus can we love Thee with all our heart, and with all our soul, nd with all our strength, and with all our mind. This we pray, so that we shall in-erit eternal life in service to Thee. Amen."

—✝—

DOLESCENT CHARACTER AND PERSONALITY, by R. J. Havighurst and Hilda aba. John Wiley & Sons, Inc., New York, 1949. This is the companion volume to Elmstown Youth", but focuses on analysis of character in sixteen-year-old boys and rls.

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, Inc.

(Incorporated under the laws of the State of New York)

Honorary President: The Rt. Rev. William Horstick, Eau Claire, Wis.
President: The Rev. Maxwell Brown, Allegan, Michigan.
First Vice President: The Rev. Shelby Walthall, Anthony, New Mex.
Second Vice President: The Rev. Howard Trask, Huron, S. D.
Secretary-Treasurer: The Rev. Frederick Smyithe, Hallock, Minn.

Board of Directors

Term Expires 1952:
The Rev. Sam Keyes
The Rev. Frederick Smyithe
Term Expires 1951:
The Rev. Maxwell Brown
The Rev. Clifford Samuelson
Term Expires 1950:
The Rev. Dargan Butt
The Rev. Grant Folmsbee

CLERICAL PROVINCIAL REPRESENTATIVES

Province I:

Province II: The Rev. H. W. Foreman, Jr., Sherburne, N. Y.

Province III: The Rev. Philip Mason, Doswell, Va.

Province IV: The Ven. John Womack, Baton Rouge, La.

Province V: The Rev. Robert George, Defiance, Ohio.

Province VI: The Rev. Wm. Davidson, Townsend, Mont.

Province VII: The Rev. James Butler, Sweetwater, Texas.

Province VIII: The Rev. Arthur Freeman, Centerville, Calif.

Canada: The Rev. Lloyd Delaney, Lakefield, Ontario.

You can do much to help advance our Church in Town and Country

Membership in the Rural Workers' Fellowship means more than merely receiving helpful literature from the organization. Whether you are a lay man or woman, whether you are a clergyman or other church worker, whether you live in country, town or city, membership in the R.W.F. identifies you as being a person vitally interested in serving God in town and country areas.

You help promote national and local fellowship of all persons interested in town and country church work.

You help encourage the ministers working in this area of the Church's mission.

You aid in developing spiritual growth among the fellowship.

You give the National Council, and its Division of Town and Country work, your support, advice, co-operation, and encourage them in their great task.

You assist your Diocesan program for the advancement of the Church in its town and country areas.

You enlarge the boundaries of your local parish into a new vision, growth, action, and fellowship of all those who are in your larger community.

You assist in preaching of the Gospel of Christ to the town and country areas in this hemisphere.

JOIN THE R.W.F.

Send your membership fee of $2.00 to the Secretary-treasurer:

The Rev. Frederick K. Smyithe, Hallock, Minnesota.